CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

NEW YEAR'S ADDRESS OF THE CHRISTIAN REGISTER.

Time with resistless wing his way pursues,
Nor heeds the lingering tardy steps of man;
Year after year he hastens to its close,
And urging on fulfils th' eternal plan
Which, nameless ages past, in Heaven's decree began.

Another year is numbered with the past;
Its joys all ended and its sorrows heal'd,
Its hopes and fears in dark oblivion cast,
Its virtues and its sins forever seal'd,
Till by eternity's dread light they are reveal'd.

But look! A new-born year now strikes the view,—
Infant in *age* though *manly* in its *speed*;
New scope is given for sins and virtues new,
New hopes are raised,—new fears the old succeed,
And new-born griefs and joys o'er man's vain life are spread.

Thus in their ceaseless round the years advance,
Each hastening life the nearer to its end.
Thus every *year* and every *day*—perchance,
To thoughtless man new calls and motives lend,
His swiftly fleeting hours in Heaven's high work to spend.

Learn wisdom then; review and note thine hours.
Call home thy wandering heart; raise thy dim eye
Where Heaven's broad light in bright effulgence pours
Its matchless splendors through the spangled sky,
And own with swelling heart thy Father, GOD, is nigh.

Rejoice that GOD is nigh; rejoice to trace
In all material forms HIS hand divine,
Who taught the obedient sun to know its place,—
Who taught the glorious arch of heaven to shine,
And, with *thy* voice of praise, *its* silent praise combine.

But chiefly own HIS hand, whose power and skill
A nobler fabric rear'd,—the *Human Mind*;—
Who form'd the soul, to *read* and *know* his will.
To speak his praise, and in his service find
A holier joy than earth's best joys combin'd

This joy be thine! Let no base cares prevent
The pure and calm delights which freely spring,
To fill the soul on holy duty bent.
Come then! Thy free and grateful off'rings bring,
And let the arch of heaven with Heaven's high praises ring.

GILBERT WAKEFIELD.

The critical labors of Wakefield will always be remembered with gratitude by the scholar and the Christian. He did much to render the language of the New Testament intelligible, and though his decisions on the text must often be rejected, he merits our praise not less for his independence, than for the fruits of his research. His life was interesting, especially for the preservation of this independence under circumstances of change and trial. His character has been unfairly represented by his opponents, and is not exhibited, in the most pleasing aspect in his controversial writings. The following sketch is from the pen of the late Dr Aikin, who was able to speak of his worth from personal acquaintance. It is found in the appendix to the Memoirs of Aikin, published by his daughter.

GILBERT WAKEFIELD was born on February 22d, 1756, at Nottingham, of which town his father was one of the parochial clergy. An uncommon solidity and seriousness of disposition marked him from infancy, together with a power of application, and thirst for knowledge, which accelerated his progress in juvenile studies. In his grammatical course he passed under the tuition of several masters, the last and most respectable of whom, was the Rev. Mr Wooddeson, of Kingston-upon-Thames, to which parish his father had then moved. He was used, however, to lament that he had not possessed the advantages of an uniform education at one of those public schools, which undoubtedly, whatever may be their dangers and deficiencies, effect the point at which they exclusively aim, that of laying a solid foundation for classical erudition in its most exact form. In 1772, he was entered as a scholar of Jesus College, Cambridge; and it was ever a topic of thankfulness to him, that he became a member of *that* university in which the love of truth met with some encouragement from a spirit of liberal inquiry, rather than of *that* which was devoted either to supine indolence, or to the passive inculcation of opinions sanctified by authority. During the first years, his attention was chiefly fixed upon classical studies, always his favorites; and he was excited only by emulation and academical requisitions to aim at that proficiency in mathematical knowledge which bears so high a value at Cambridge. Yet while he confesses himself destitute of genuine taste for speculations of this kind, he scruples not to declare the infinite superiority, in point of grandeur and sublimity, of mathematical philosophy to classical lucubrations. In 1776, he took his degree of B. A. on which occasion he was nominated to the second place among seventy-five candidates; and soon after, he was elected to a fellowship of his college. In the same year he published a small collection of Latin poems, with a few critical notes on Homer, at the University press. If not highly excellent, they were sufficient to establish the claim of a young man to more than ordinary acquaintance with the elegances of literature. He had already obtained a knowledge of the Hebrew language, as preparatory to those theological studies which now became his most serious occupation; and it may safely be affirmed that no man ever commenced them with a mind more determined upon the unbiassed search after truth, and open assertion of it when discovered. The foundation which he laid for his inquiries was an accurate knowledge of the phraseology of the Scriptures, acquired by means of attention to the idiom in which they were written. As at this time some of his most esteemed academical friends manifested their dissatisfaction with the articles of the Church of England by a conscientious refusal of subscription, it cannot be doubted that scruples on this point had already taken possession of his mind; and so far had his convictions proceeded, that he has stigmatised his compliance with the forms required for obtaining deacon's orders, which he received in 1778, as "the most disingenuous action of his whole life." If, indeed, he could receive consolation from the practice of others, there were several of his intimate associates, who by a superiority to such scruples, have since risen to opulence and distinction in the church, without betraying any uneasiness for a similar acquiescence.

Mr Wakefield left college after ordination, and engaged in a curacy at Stockport, in Cheshire, whence he afterwards removed to a similar situation in Liverpool. He performed the duties of his office with seriousness and punctuality; but his dissatisfaction with the doctrines and worship of the church continuing to increase, he probably considered his connexion with it as not likely to be durable. The disgust he felt of what he saw of the practice of privateering, and the slave trade, in the latter place of his residence, also awakened in his mind that humane interest in the rights and happiness of his fellow-creatures, which has made so conspicuous a part of his character. The American war did not tend to augment his attachment to the political administration of his country; in short, he became altogether unfit to make one of that body, the principal business of which, in the opinion of many, seems to be, acting as the satellites of existing authority, however exerted. His marriage, in 1779, to Miss Watson, niece of the rector of Stockport, was soon followed by an invitation to undertake the post of classical tutor at the dissenting academy at Warrington, with which he complied. That he was regarded as a very valuable acquisition to this institution,—that he was exemplary in the discharge of his duty, and equally gained the attachment of his pupils, and the friendship and esteem of his colleagues,—the writer of this account can from his own knowledge attest. Being now freed from all clerical shackles, he began his career as a theological controversialist, and, it must be confessed, with an acrimony of style which was lamented by his friends, and which laid him open to the reproach of his enemies. It is not here intended to vindicate what the writer himself cannot but disapprove; but the real and substantial kindness of Mr Wakefield's temper, and the benevolence of his heart, were such, that this apparent contradiction must be solved by his warmth of zeal in what he thought the cause of truth, and perhaps a familiarity with scholastical debates, which rendered him in some measure callous to the use, or rather abuse, of vituperative expressions from the press.—In disputations by word of mouth, no man was more calm and gentle, more patient in hearing, or more placid in replying; and if, in his writings, he has without hesitation or delicacy bestowed his censures, he has been equally liberal and decided in his praise.—His applauses evidently came from the heart, free and untainted, for envy did not possess a single particle in his composition; nor has he withheld them when he thought them deserved by particular laudable qualities, even in characters which he could not regard with general approbation. No man, perhaps, ever more fully gave way to the openness of his disposition in speaking *the whole truth* concerning men and things, unmoved by common considerations; whence it is to be wondered at, that he frequently rendered himself more obnoxious to antagonists than the case essentially required, and roused prejudices which a more guarded conduct would have left dormant. A sentence which, in his Memoirs, he has quoted from Asgill, expresses (as it was probably meant to do) the spirit with which he wrote. "A blunt author in pursuit of truth, *knows no man* after the flesh, till his case is over. For a man to *think* that he *writes*, may bespeak his *prudence*: but to *write* what he *thinks*, best opens his principles."

We shall not in this sketch attempt to give an account of all his publications, many of them small in bulk and temporary in their application. The most important of his theological labors will be allowed to be those in which he employs his eminent erudition in the explanation of Scripture. Of these, the first was "A New Translation of the First Epistle of Paul, the Apostle, to the Thessalonians," printed in 1781. It was followed in the next year by "A New Translation of St Matthew, with Notes, critical, philological, and explanatory," 4to; a work which obtained much applause, and amply displayed the extent of his reading, and the facility with which his memory called up its reposited stores for the purpose of illustration or parallelism. At this time he likewise augmented his fund for Scripture interpretation by the acquisition of various Oriental dialects. After quitting Warrington, at the dissolution of the academy, he took up his residence successively at Bramcote in Nottinghamshire, at Richmond, and at Nottingham, upon a plan of taking a few pupils, and pursuing at his leisure those studies to which he became continually more attached. While in the first of these situations, he published the first volume of *An Inquiry into the Opinions of the Christian Writers of the three first Centuries concerning the Person of Jesus Christ*, a learned and elaborate performance, but which did not meet encouragement sufficient to induce him to proceed in his design. A painful disorder in his left shoulder, with which he was attacked in 1786, and which harassed him for two years, interrupted the course of his employments; and he could do no more for letters during that period, than alleviate his sufferings by drawing up some remarks upon the Georgics of Virgil and the Poems of Gray, which he published with editions of those delightful compositions. As his health returned, his theological pursuits were resumed, and he again engaged in the field of controversy. He also, in 1789, made a commencement of a work, which promised much, as well for his reputation, as for the advantage of sacred literature. It was *An Union of Theological and Classical Learning, illustrating the Scriptures by Light borrowed from the Philology of Greece and Rome.* Under the title of *Silva Critica* three parts of this performance have issued from the University press of Cambridge.

The formation of a dissenting College at Hackney, which it was hoped, by the powerful aid of the metropolis, would become both more considerable and more permanent than any former institution of a like kind, produced an invitation to Mr Wakefield to undertake the classical professorship. With this he thought proper to comply; and accordingly, in 1790, he quitted his abode at Nottingham, and removed to Hackney, upon the plan of joining with public tuition the instruction of private pupils. He has himself informed the public that "both of these anchors failed him, and left his little bark again afloat on the ocean of life." It is neither necessary or desirable to revive the memory of differences between persons really respectable and well-intentioned, but under the influence of different habits and views of things. We shall confine ourselves to a remark or two.

Mr Wakefield was a man who derived his opinions entirely from the source of his own reason and reflection, and it will not be easy to name a man who stood more single and insulated in this respect throughout life than he. Although his principles had induced him to renounce his clerical office in the Church of England, and he had become a *dissenter* from her doctrine and worship, yet he was far from uniting with any particular class of those who are usually denominated *dissenters.* He had an insuperable repugnance to their mode of performing divine service; and he held in no high estimation the theological and philosophical knowledge, which it has been the principal object of their seminaries of education to communicate. It has already been observed, that the basis of his own divinity was philology. Classical literature, therefore, as containing the true rudiments of all other science, was that on which he thought the greatest stress should be laid, in a system of liberal education. This point he inculcated with an earnestness which probably appeared somewhat dictatorial to the conductors of the institution.

Further, in the progress of his speculations, he had been led to form notions concerning the expediency and propriety of public worship, extremely different from those of every body of Christians, whether in sects or establishments; and as he was incapable of thinking one thing and practising an other, he had sufficiently made known his sentiments on the subject, as well in conversation, as by abstaining from attendance upon every place of religious assembly. They who were well acquainted with him, knew that in his own breast piety was one of the most predominant affections; but the assembling for public worship had for so many ages been regarded as the most powerful instrument for the support of general religion, that to discourage it was considered of dangerous example, especially in a person engaged in the education of youth. Nothwithstanding, therefore, his classical instructions in the college were received by the students almost with enthusiastic admiration, and conferred high credit on the institution, a dissolution of his connexion with it took place in the summer of 1791.

The subsequent publication of his pamphlet on Public Worship deprived him (as he says) of the only two private pupils he expected. From that period he continued to reside at Hackney, in the capacity of a retired man of letters, employing his time partly in the education of his own children, partly in the composition of works which will perpetuate his name among those who have cultivated literature with most ardor and success. His *Translations of the New Testament with notes*, 3 vols. 8vo., appeared towards the close of 1791, and was very respectably patronised. In language it preserves as much as possible of the old version. Its numerous deviations from that in sense, will be regarded as happy alterations or bold innovations, according to the prepossessions of the reader.—A long list might be given of his succeeding labors, but we shall only particularise some of the most considerable. He printed (no longer at the Cambridge press) two more parts of his *Silva Critica.*—He gave a new edition, much corrected, of his *Translation of the New Testament*; and besides, proved his zeal for Christianity, by enlarging a former work *On the Evidences of the Christian Religion*, and by replying to Thomas Paine's attack upon it in his "Age of Reason."

To the works of Pope, as our most cultivated English poet, and the most perfect example of that splendor and felicity of diction which is not attained without much study of the poetic art, Mr Wakefield paid particular attention. It was his design to have published a complete edition of his works; but after he had printed the first volume, the scheme was rendered abortive by Dr Warton's edition. He, however, printed a second volume, entitled *Notes on Pope*, and also gave a new edition of Pope's *Illiad and Odyssey.* In these publications he displayed all that variety of comparison and illustration, that power of tracing a poetical thought through different authors, with its successive shades and heightenings, and that exquisite feeling of particular beauties, which distinguish him as an annotator of the writers of Greece and Rome.

As a classical editor he appeared in a selection from the Greek tragedians, in editions of Horace, Virgil, Bion and Moschus, and finally, in his *Lucretius;* a vast performance, which alone might seem the labor of many industrious years.

I shall now proceed to an incident of his life which will be viewed with regret by the ingenuous of all parties; the *additional* sensations it inspires will, of course, be different according to the particular sentiments of individuals. It has already been hinted that Mr Wakefield, from the time of his residence at Liverpool, had begun to imbibe a detestation of that policy which trampled upon the rights of mankind, and was founded upon unfeeling avarice and unprincipled ambition. His study of Christianity more and more convinced him that the maxims of the world and those of religion were in direct opposition; and, in common with many other excellent and learned men, he became persuaded of the absolute incompatibility of war with the christian character. He had moreover received those principles of the origin and end of government, which, however they may now be regarded, were once thought to be fundamental to the British constitution, and the basis of all civil liberty. He had occasionally, in the political contest of his country, publicly expressed his opinions upon these subjects; but the French revolution was an event calculated to call forth all his ardor in the cause. His sanguine temper led him to consider it as the undoubted commencement of a better order of things, in which rational liberty, equitable policy, and pure religion would finally become triumphant. He watched its progress with incredible interest, excused its unhappy deviations, and abhorred the combination of arbitrary power which threatened its destruction. It was impossible that he should refrain from employing his pen on the occasion, or that he should do it with a "cold or unperforming hand." In his *Remarks on the General Orders of the Duke of York*, he had arraigned the justice of the war with France in terms which are supposed to have exercised the utmost forbearance of the Ministry. But in his "Reply to some Parts of the Bishop of Landaff's Address," he passed those limits. From that systematic progress in restraining the free communication of political opinions, which may be traced in the acts of the late Ministry, it is not unreasonable to conclude, that a victim to the liberty of the press, of name and character sufficient to inspire a wide alarm, was really desired. Yet, as the attorney general solemnly protested that his persecution of this pamphlet was spontaneous, and solely dictated to him by the heinous and dangerous nature of its contents, it would be uncandid to call his assertion in question. A man of sense, however, may be allowed to smile at the notion of real danger to supreme power, supported as well by public opinion, as by every active energy of the state, from a private writer, arguing upon principles so little applicable to the practice of the world, as those of the Gospel. Further, a man of a truly liberal and generous mind will perhaps view, not without indignation, the thunder of the law hurled upon a head distinguished for virtue and learning, without any humane allowance for well intentioned, if not misguided zeal. The attack commenced, not against the principal, who boldly and honestly came forward to avow himself, but against the agents; and the grand purport of it was sufficiently declared by the superior severity with which a bookseller was treated, who was not the editor, but only a casual vender of the work; but who had long been obnoxious as a distinguished publisher of books of free inquiry. Mr Wakefield himself next underwent prosecution; and his sentence, upon conviction, was a two year's imprisonment in Dorchester jail. There exists no other *measure* of punishment in such a case than comparison, and perhaps, upon the application of this rule, it will not be found to be inordinately severe. Two years' abode in a prison is, however, a most serious infliction! it is cutting of so much desirable existence.—Mr Wakefield, notwithstanding his natural fortitude, felt it as such. Though, from his habits of sobriety and seclusion, he had little to resign in respect of the ordinary pleasures of the world; his habits of pedestrian exercise, and his enjoyment of family comfort were essentially infringed by confinement. He likewise found all his plans of study so deranged, by the want of a library, and the many incommodities of his situation, that he was less able to employ that resource against tedium and melancholy than might have been expected. One powerful consolation, however, in addition to that of a good conscience, attended him. A set of warm and generous friends employed themselves in raising a contribution which should not only indemnify him from any pecuniary loss consequent upon his prosecution, but should alleviate his cares for the future support of his family.

At length the tedious period elapsed, and the last day of May, 1801, restored him to liberty. He was received by his friends, many of whom had visited him in prison, with the most cordial welcome.—He was endeared to them by his sufferings, and his character was generally thought to have received a meliorating tinge of mildness and moderation from the reflections which had passed through his mind.—He formed extensive plans for future literary labors, and he seemed fully capable of enjoying and benefiting that world to which he was returned. When—Oh, what is man!—a fever, probably occasioned by his anxious exertion to fix on a new habitation, cut short all his prospects. From the first attack he persuaded himself that the termination would be fatal, and this conviction materially opposed every attempt to medicine in his favor. He surveyed death without horror, and prepared for it by tender offices to the survivors. The event took place on September the 9th.

It is presumed that the character of Mr Wakefield is sufficiently developed in the preceding sketch of his life. It may, however, be added, that there was in him an openness, a simplicity, a good faith, and affectionate ardor, a noble elevation of soul, which irresistibly made way to the hearts of all who nearly approached him, and rendered him the object of friendly attachment, to a degree almost unexampled. Let this be placed in balance against all that might appear arrogant or self-sufficient, or harsh, in his literary conduct! His talents were rare, his morals pure, his views exalted, his courage invincible, his integrity without a spot. When will the place of such a man be supplied.

RAMMOHUN ROY.

The New York Review for November, contains under the title of a Review of the Precepts of Jesus, an account of the life and writings of Rammohun Roy. The circumstances attending his later years are familiar to many in this country, but the following facts of his early life may be new to many readers.

Rammohun Roy Banoudjia, the author of this work, is what is called in India a high-caste Brahmin, and belongs to one of the first families in the country. He was born in the district of Borduan, near Bengal, about the year 1780. His grandfather had filled some important offices under the Moguls, and his father bred up in a Mussulman court, instead of giving his son such an education as was most likely to recommend him to the English conquerors of India, had him instructed in the Persian language under his own roof, and sent him to Patna to learn Arabic. Here his masters put into his hands Arabic translations of Aristotle and Euclid, and on his becoming familiar with the language, he read the Koran, and conversed with intelligent Mahometans on the subject of their religion. He perceived, a manifest difference between the belief in which he was educated, with its cruel rites, its fantastic mummeries, and its multitude of deities, and that of the Mussulmans, with its simple and humane observances, and its sublime tenet of the unity of God; and the consequence was, that he was led to doubt, and finally to renounce Hindooism. On leaving Patna, he was sent to Calcutta to study Sanscrit, the sacred language of the Hindoos, the possession of which was necessary to support his Brahminical rank. At Calcutta, he became acquainted with the Christian religion, without, however, at first embracing it.

In 1804, or 1805, Ram Hant Roy, his father, died, and soon after the brothers of Rammohun Roy, by which event he became proprietor of the large family estates. He now removed from Borduan to Moorshedabad, the residence of his ancestors. Shortly after his removal, he published a work in the Persian language, with a preface in Arabic, which he entitled, "Against Idolatry of all Religions." In this book, of which no English translation has ever been given, he is said to have first advanced and defended his peculiar views of the original and pure religion of India. No answer to this book ever appeared, but it raised up against him a multitude of enemies both among the Hindoos and the Mahometans, whose respective systems he had not spared. He accordingly found himself obliged, in 1814, to retire to Calcutta, where the influence of English manners promised him some exemption from the inconveniences and dangers to which the enmity of these sects exposed him. Here he applied himself seriously to the acquisition of the English tongue, and by frequent mingling with English society, was able to speak and write the language with readiness and elegance. He afterwards studied Greek and Hebrew, and added the French to the numerous list of modern languages with which he was already acquainted.

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CHRISTIAN REGISTER.

SATURDAY, JANUARY 7, 1826.

On the commencement of the new year, the subscriber tenders to the friends and patrons of the Christian Register. the usual congratulations of the season, and his thanks for the countenance they have thus far given to the work. The paper is now offered to them in an enlarged form, and under circumstances which give the best reason to hope, that it will eventually become, what it has from the beginning, been his desire to make it, an object of general interest with liberal Christians, and an instrument of usefulness to the religious community.

For reasons, which will presently be alluded to, he would now state, that he has relinquished the editorial management of the Christian Register, and that it will hereafter be published under the direction of the *American Unitarian Association.*

When the publication of this paper commenced in 1821, the number of its patrons was less than three hundred. The subscription list has from that time been gradually increasing. The income from the publication has however been so small, as to render it necessary for the proprietor, not only to attend personally to the management of the pecuniary concerns of the paper, but to unite with it other means of support. These cares have, from the first, unavoidably encroached greatly on the time, which it was important that he should devote to his duties as editor.

During the past year in particular, many additional and unforeseen labors and interruptions have resulted from the previous arrangements of his affairs; and though he has endeavored, as far as he was able, to supply the deficiency of his own labors as Editor, by enlisting such other temporary aid as might be obtained, yet he cannot in justice to himself refrain from stating these circumstances, as a *reason*, if they are not an *apology*, for any want of interest which may have been occasionally attributable to the paper.

The interests of the cause, for the promotion of which the Christian Register was established, and in which its Editor has thus far, from the purest convictions of duty, honestly and diligently labored, require that the whole time of the Editor be devoted to the paper. The difficulty of disengaging himself at once from his other avocations, has therefore induced the subscriber to relinquish his duties as Editor; and he has great satisfaction in having been able to make an arrangement, from which so much may be hoped both in regard to the future character of the paper, and the interests of the cause to which it is devoted.

No man of true moral sensibility, whose situation has been for any time, one of as great responsibleness and difficulty as that of the conducter of a weekly religious journal, can review the past without emotion. Being obliged, from the frequency of publication, to decide generally from first impressions, and without time for deliberation, the most calm and discreet minds are neither free from the liability to error and mistake, or proof against the dangers to be apprehended in regard to their own christian temper and moral progress, from the collision of opinions with those engaged in similar duties. And unless a man who is thus situated perpetually call to mind the enlarged and philanthropic views, and set constantly before him the bright example of the great Master of Christians, the meek and forbearing Jesus, and often lift up his heart in devout supplication to Him who gives strength, and wisdom liberally, to all who ask him,—he may not hope wholly to avoid the disquietudes resulting from the mistakes, the misjudgments and the irritations, incident to his situation. Nor, with all this heavenly panoply, are the best always secure.

These remarks were not made because the writer's own conscience is peculiarly burdened with such disquietudes, but that his readers may have their attention so far directed to the difficulties of the situation, as to enable them to judge candidly and justly.

That he has, at all times and in all respects exactly accommodated the work to the taste, views and wishes of any of its patrons, he has not the presumption to suppose. Yet he does flatter himself that in regard to its general character, and its moral tendency, as well as to its freedom from whatever would offend the ear of modesty, even the most strict and fastidious will bear testimony in its favor. And in regard to the religious differences of the day, whilst he feels that he has, in many respects, sufficient cause for humility, he feels also the gratifying consciousness of pure intentions and honest and self-denying efforts, and that he has much cause of gratitude, that, at a period peculiar for the asperity of its religious controversies, he has been enabled to pass along, as he trusts he has, without any gross violations of that law of charity which it has been professedly a leading object of his efforts to recommend.

He now takes his leave of those to whose kindness and candor he has been so long and so greatly indebted, with the best wishes and most fervent prayers, not only for their temporal prosperity and happiness, but for their improvement in all that exalts and adorns our nature, and above all for their seasonable preparation for that world where the doubts, darkness and strifes of mortality shall give place to endless light and love, and where faith shall be turned to vision.

David Reed.

Mr Reed having relinquished the editorial department of this paper, according to his statement in the preceding paragraph, it will hereafter be published by the Directors of the American Unitarian Association, who have made arrangements for conducting it in a manner, as they hope, to satisfy its friends and patrons, and to promote the interests of that cause, which they all have so much at heart. It is intended to bear the same general character and support the same general principles as heretofore. Pains will be taken to give its columns as great variety of interesting and original matter as can reasonably be expected in a weekly journal. The aid and correspondence of the friends of religion are earnestly solicited and confidently relied upon. We cannot hope, without them, to render the paper worthy of the patronage it receives, or efficiently to serve the cause of truth and piety.

With this brief explanation we begin the year, and offer to subscribers and friends the salutations and congratulations of the season. All are alike beginning a new period of life, and many, we hope, a new life. No better wish can be offered, than that each may be prepared to meet his trials and perform his duties with a resolute and pious spirit—and that the present year may be so passed beneath the blessing of God, that all shall find themselves, at its close, carried forward, not only in time but in virtue, not only toward the grave but toward heaven.

EMIGRANTS TO LIBERIA.

Colonists, of colored people, 36 in number, sailed from this port for Liberia, on Wednesday last, accompanied by Rev. Mr Sessions, agent of the Colonization Society, and Mr Holton, preacher. There were placed on board many articles for the use of the colony—a press, with types and paper, and a bell, globes, and other articles for an academy to be founded.

The following letter from Mr Carey, physician, minister, and schoolmaster, will give some idea of the state of the settlement. It is from the *Family Visitor.*

Monrovia, June 15th, 1825.

Nothing very interesting has taken place since I wrote you last, except that among the last emigrants who came out, there has been considerable sickness and some deaths; the precise account of which I cannot give at this time, I do believe the sickness of new comers hitherto has been greatly increased in consequence of the very unfavorable season of the year in which they left America. You know that they have been long accustomed to have their systems prepared by the summer heat. But to leave in the winter, and be suddenly introduced into a warm climate, it is natural to conclude that they will be sooner attacked, and that the disease generally terminates more seriously. Send them out in the fall, and I think the sickness will be very light, and in some constitutions altogether avoided.

We now begin to get on with our farms and buildings tolerably well. I have a promising little crop of rice and cassada, and have planted about 180 coffee trees this week, a part of which, I think, will produce the next season, as they are now in bloom. I think, Sir, that in a very few years we shall send you coffee of a better quality than you have ever seen brought into your market. We find that the trees of two species abound in great quantities on the Capes, both of the large and small green Coffee, of which I will send you a specimen by the first opportunity.

The Sunday School continues to prosper. We have now on the list 40, but only about 33 attend regularly. Two of them, George and John from Grand Cape Mount, can read in the New Testament quite encouragingly. In addition to that, I have under way a regular day school. We began with 21, and now have on our list 81. This is called the missionary school, because established in the name of the African Missionary Society; we teach from 11 until 2, each day of the week. I got brother Lewis into his new house last month, and he begins to look like he was at home. My respects to all the brethren and friends. Yours with respect,

Lott Carey.

WAR AND FALSE PATRIOTISM.

We have been permitted to make an extract from a Discourse delivered on Christmas day, by the minister of a congregation at a considerable distance from the metropolis.

"Such was the example, such the character of the author and finisher of our faith, that noblest personage that ever lived on earth, at whose nativity the cherubim and seraphim swelled the full chorus, 'Glory to God in the highest, on earth peace and good will towards men." Come forth, ye mighty conquerors, and spoilers of the earth, whose proud deeds of madness are recorded on the glittering tablets of Fame, and behold the lovely, 'equable and long-suffering gentleness of the Prince of Peace, and boast no longer of those honors which proclaim aloud your infamy and disgrace. How despicable in the eye of Heaven, (and would to God I could add of earth!) is that glory which rises on the smoke of burning cities, the dust of ruined villages, is brightened by the tears of bereaved widows and orphans, and is borne along in triumph in the echo of the piteous groans of the dying, and the shrieks and lamentations of their desolated families. Too long has the grim and ghastly visage of war been concealed by a deceptive mask of splendid accompaniments. It is time that this disguise should be torn off, that the monster may be seen in all his odiousness and deformity. Let the tinsel veil once be raised, and mankind would turn away with disgust and shuddering abhorrence from the idol, upon whose accursed altar, from generation to generation, millions of human victims have been immolated. Let but a ray of the Sun of Righteousness glance into the dark valley, where the maddening sons of chivalry struggle for glory, and a scene would be disclosed at which humanity would recoil, blushing at the delusion of her children. The brilliancy of martial valor, and the magic of 'glorious war' would vanish, and leave nothing but the awful reality of the mangled carcases, and writhing agonies of the wounded, left on the cold ground to languish and die. There no friendly eye watches the struggling conflict with the king of terrors, there is no voice of piety to soothe the agitated spirit; no affectionate partner, no assiduous mother, no kind sister, is there to shed the tear of affection, or receive the parting blessing of the dying husband, son, or brother. There is no sympathising comrade to bear the message of tenderness, for soldiers have tenderness, to his distant home, and tell the tale of sorrow and of death to the dear objects of his love.

"A thousand instances of a similar character would be presented to the eye of the Christian philanthropist, while contemplating the horrid carnage of a field of battle; and his pride, excited by the shining talents, and prowess of a victorious chieftain, who might receive the loud plaudits of a half-sighted multitude, would be humbled to the dust, by witnessing the depravity and infatuation of his species.

"I am confident, that however necessary and unavoidable war may be considered, could it be viewed in its unmingled hatefulness, in Christian countries at least, it would no longer be appealed to as a tribunal for deciding national controversy. The rust would consume the sword in its scabbard, and the sound of battle would die away upon the sinking breeze, never, never again to be revived. I believe that he, whose nativity we this day celebrate, came into the world, to open the eyes of the blind, and unstop the ears of the deaf, and to expel the demon of war from the bosoms and abodes of men.

"Christianity is a religion for all mankind It is not like other religions confined to particular periods and individual nations. It is the common property of our race; it steps beyond the narrow bounds and limitations of single empires in quest of universal good. And it does not encourage particular patriotism in opposition to general benignity and 'good will towards all men.' He only has the legitimate Christian love for his country, who, while he feels warmly, and acts strongly for its honor and interests, abhors all injustice to the rest of the world. There is no danger then of true patriotism suffering by the meek principles of the Gospel of peace. They are inseparably united in the breast of the Christian. He, who acts as if he were made for himself alone, who is solely devoted to his own interests, indifferent or inattentive to the good of his neighbors, is not accounted a worthy and useful member of society. And if, to serve his own nation, a man will readily light the torch of war, and drench the fields of other nations in blood; if to enrich his own country he will wrench the wretched inhabitants of other shores from their family and home, will traffic in their blood, and cover a destructive soil with their bones, and water it with the tears of the stranger and the captive,—such patriotism is not to be praised as the love of our country, but to be detested as broad and open enmity to human nature. The Gospel allows of no such geographical limits in our affections, and no such uncharitable distinction amidst the family of God. Its great, fundamental maxim, that injunction which comprises the 'law and the prophets,' is, 'all things whatsoever ye would that men should do unto you, do ye even so to them.' This precept aims a heavy blow at those passions, which fill the world with rapine and contention. And this is but a fair specimen of the genius and spirit of the Gospel. Its essential elements are righteousness and peace, and charity, love to all mankind, without distinction of nation, politics, or religion, and that highest summit of benevolence, love even to enemies. There resides in these elements a power that is destined to raise and renovate the world, and control the operations of its countless inhabitants in unison with the prescriptions of divine love. The Christian religion, armed in the panoply of light, fortified by the truth, sealed by the blood of the Son of God, and sublimed by the expansive charity of heaven, proposes means for the melioration of the condition of man, exceeding in authority and efficacy all the systems of human invention, as far as the legislator of the heavens surpasses in wisdom the statesman of the earth. These means are gradually advancing the improvement, and brightening the prospects of mankind. Under their guardianship the world is steadily progressing, and the obstacles, checks, and impediments that are thrown in its way, will prove like the struggles of a river with the ocean. They possess an invincible energy, that will eventually overturn the citadel of the prince of darkness, and crush the image of human opposition, and 'every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father;' and the grand cause of the 'Prince of Peace,' that cause which involves the best interests of man, and enlists the sympathies of those benevolent angels, who ushered in the nativity of the Saviour, shall advance high in hope, and strenuous in action, till the contest is succeeded by a peaceful triumph, wide as the boundaries of earth, and embracing all the families, tribes, and nations of men."

We publish this just as we received it, for the sake of calling attention to the subject. We do not know the writer, and are compelled therefore to leave a blank. We shall be happy to give notice of time and place, whenever they shall be appointed.

Sir—A meeting was held a few days since, to organize an Eye Infirmary. I propose a similar meeting of similar persons, that is, of persons interested in human happiness and desirous of improving the health of men, for the purpose of organizing a society to obtain information concerning the German and London Gymnasia, to ascertain the expenses, advantages and requisites of men, money, and time of such an institution, and the practicability of establishing one in Boston. All persons desirous of aiding such inquiries, will meet at and pay $5, and make what use of information thus acquired they please. This Institution would probably benefit the richer more than the poorer people, since the maladies and miseries of the rich arise from deficient exercise of mind or body, or both; those of the poor arise commonly from too much of one or too little of the other. These institutions have produced wonderful effects on weak children and adult invalids. Will not our rich citizens, who exerted themselves so much and paid so liberally to establish Roulstone's riding school, do half as much (and even that is much more than necessary; for this Institution would support itself and masters,) to establish that which will include all the benefits and pleasures of that excellent establishment with many others. A. M.

P. S. Probably some of the German or foreign gentlemen engaged in the Northampton School, possess information on this subject.

ORIGINAL COMMUNICATIONS.

MILTON'S NEW WORK.

I have been reading this newly found book of Milton, which has crept out of its hiding place after the repose of years, and excited a sensation which it would not have made perhaps in the lifetime of the author. A singular occurrence this, which makes the old poet a cotemporary as it were, of Campbell and Scott, and rouses the whole reading world to run after the ancient in the same way and to talk about him in the same style, as are witnessed on the announcing of a volume from one of the moderns. We are afraid, too, that the attention will be as evanescent. "A few days more," as the Edinburgh Review says, in its most spirited and idolatrous article on this subject, "a few days more, and this Essay will follow the Defensio Populi to the dust and silence of the upper shelf. The name of its author, and the remarkable circumstance attending its publication, will secure to it a certain degree of attention. For a month or two it will occupy a few minutes of chat in every drawing room, and a few columns in every magazine; and it will then, to borrow the elegant language of the playbills, be withdrawn, to make room for the forth coming novelties."

Still, however, no one can be uninterested to know what so great and remarkable a mind as that of Milton thought on the great subjects of religion—subjects, which he had so much at heart, and which he was capable of investigating so profoundly. The preface to his work was copied into the Register several weeks since, and none we trust can have forgotten the holy spirit of candor and independence which it breathed. He purposes to sit down and examine the scriptures with the design of ascertaining its doctrines, free from all bias of previous opinion and all restraint of established faith. In doing this, he collects upon every point a large assemblage of texts—which, by the way, are not always sufficiently in point, and which are sometimes interpreted and applied on principles of "exegesis" which would now be thought incorrect. In this way, however, he designs that the Bible shall as much as possible speak for itself, and as little space "as possible be left for his own words." This of course renders the book very little attractive to general readers, who are reluctant to enter upon a thick mass of quoted texts. But it shows the writer's resolution to state the doctrines of scripture as fairly as may be.

The results to which he came are, upon some subjects, not such as might have been anticipated. As he did not guide himself by the thread of orthodoxy through the region he was travelling, he sometimes got out of the prescribed path, and upon several points argues most earnestly in opposition to the notions which are prevalent among those, who account themselves to have inherited by tradition from the fathers, the whole truth and nothing but the truth.

Possibly at another time, I may point out several of these. At present I would merely say a word on the reported Arianism of Milton. It had for a long time been whispered, that this work proved him to have departed from the holy faith of the Trinity, and the world seemed to be divided between feelings of surprise and consternation. Of course, therefore, I turned first to the chapter "on the Son of God," and I found it but too true. John Milton was a Unitarian. He argues fully and conclusively too—that the Son is a separate being from the Deity, and not equal to the Deity. This subject, occupies a chapter of 97 pages, the largest and most elaborate, it seems to us, in the work. His collection of texts is copious, their arrangement clear, and his reasoning for the most part unanswerable. The result is most distinct and decided, that the Father only is God, and that the Son derives from him his existence, authority, and powers.

Upon this great point then, as a friend observes "the third great name of England is ours." Milton, Newton, Locke. If the question of truth were to be decided by *authority*, it might be said to be at rest. Three of the greatest minds in Europe, or among men—laymen, impartial inquirers—men of rigid integrity and blameless virtue—distinguished for their veneration of the scriptures and the unwearied study of them—honored in all time by men of all classes for their greatness, worth, and piety—and of each of whom has been said, in a thousand ways and a thousand times, what Cowper said of one of them—

"Newton, childlike sage!
Sagacious reader of the works of God
And in his word sagacious!"

if we might take any man's opinions on trust it would be these. If we were willing to select three umpires from the human race to decide this question for us, it would be these. And they were Unitarians.

But we have little to do with authority.—We have the plain gospel, and that it is which *testifies of Jesus.* Yet, if beyond the assurance of that word, we may be permitted to strengthen our assurance of the correctness of one interpretation of this doctrine, I should find no small satisfaction in the thought that these great and good men had adopted that interpretation before. The decisions of councils and assemblies, debating in storms and deciding by slender majorities, overawed perchance by civil power or influenced by political animosities, I reject with sovereign contempt. They weigh not a feather in the balance. Let those reverence them who will, subscribe to them and swear by them. They fetter their souls, and as Milton said, "subscribe slave withal." Yet I may derive a pious and grateful pleasure from the knowledge, that men like these, who are the pride of human kind, and the faithful servants of God, thought with me upon the main article of my creed;—and this the rather, because upon other topics they differ from me and differ from one another.

Perhaps you may hear from me again, respecting other parts of this work.

Limnot.

Our readers will thank us for quoting a part of the paragraphs which close the Review referred to in the preceding article.

"The days immediately following the publication of this relic of Milton appear to be peculiarly set apart, and consecrated to his memory. And we shall scarcely be censured if, on this his festival, we be found lingering near his shrine, how worthless soever may be the offering which we bring to it. While this book lies on our table, we seem to be contemporaries of the great poet. We are transported a hundred and fifty years back. We can almost fancy that we are visiting him in his small lodging: that we see him sitting at the old organ beneath the faded green hangings; that we can catch the quick twinkling of his eyes rolling in vain to find the day; that we are reading in the lines of his noble countenance the proud and mournful history of his glory and affliction! We imagine to ourselves the breathless silence in which we should listen to his slightest word; the passionate veneration with which we should kneel to kiss his hand and weep upon it; the earnestness with which we should endeavour to console him, if indeed such a spirit could need consolation, for the neglect of an age unworthy of his talents and his virtues; the eagerness with which we should contest with his daughters, or with his Quaker friend Elwood, the privilege of reading Homer to him, or of taking down the immortal accents which flowed from his lips.

"These are perhaps foolish feelings. Yet we cannot be ashamed of them; nor shall we be sorry if what we have written shall in any degree excite them in other minds. We are not much in the habit of idolizing either the living or the dead. And we think that there is no more certain indication of a weak and ill-regulated intellect than that propensity which, for want of a better name, we will venture to christen *Boswellism.* But *there are* a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace and have proved pure, which have been weighed in the balance and have not been found wanting, which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High. These great men we trust that we know how to prize; and of these was Milton.

THE STATE PRISON.

The message of the Governor calls the attention of the Legislature with great earnestness to the condition of the State Prison, and the improvements which are needed. He represents the pecuniary concerns of the establishment as very flourishing, there having been gained to the commonwealth 10,051 dollars beyond all the expenses of the last year. But on the other hand he adds,

"There is a melancholy reverse to the picture. There is much reason to believe, that, as penitentiary, the system is utterly ineffectual as to purposes of reform or amendment. Indeed, in nothing else than as a place of personal labor and restraint, is it a place of terror or punishment. The report of the Directors distinctly points to the construction of the Prison, and the want of apartments for the separate confinement of the convicts, as a continued source of infinite moral evil. So few are the number of cells, that in many of them, from four to sixteen convicts are locked together by night. In, emphatically, these committee rooms of mischief, the vilest schemes of profligacy are devised, and the grossest acts of depravity are perpetrated. Confederacies

and combinations are here formed, by the practised veteran with the noviciate in crime, and to complete the infamy of the association, a horrible offence is here committed between wretches, who are alike destitute of moral sentiment, and without the reach of physical restraint. Nature and humanity cry aloud for redemption from this dreadful degradation. Better, even, that the laws were written in blood, than that they should be executed in sin!"

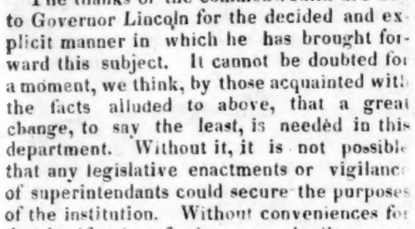
As the construction of the present building is such as to render it impossible to apply an adequate remedy to these evils, the Governor goes on to recommend,—

"That immediate provision be made for the erection, as soon as may be, in the prison yard, of a building, with sufficient cells for the separate confinement of the present and any future probable number of convicts. As the best model of a structure of this description, securing the most entire solitude of person, with an effectual arrangement for detecting the slightest attempt at correspondence, by conversation, the prison at Auburn, in the state of New York, is particularly to be preferred. A rough, but sufficiently accurate plan of this edifice, with such explanations as will render its construction perfectly intelligible, furnished by a philanthropic gentleman, who has taken deep interest in the subject, will be found with the papers, which are transmitted. The whole expense of the proposed building, constructed, as it should be, of unhammered stone, may be estimated not to exceed thirty-five thousand dollars."

The thanks of the commonwealth are due to Governor Lincoln for the decided and explicit manner in which he has brought forward this subject. It cannot be doubted for a moment, we think, by those acquainted with the facts alluded to above, that a great change, to say the least, is needed in this department. Without it, it is not possible that any legislative enactments or vigilance of superintendants could secure the purposes of the institution. Without conveniences for the classification of prisoners, and solitary confinement by night, it is vain to hope that the desire of the politician or of the philanthropist should be realized.

The building at Auburn,—on the model of which the message recommends that one be immediately erected at Charlestown, and the expense of which can be defrayed in a few years from the income of the prison—is acknowledged by all who have visited it to be the best adapted to its purpose of any building of the kind. It secures complete separation of the prisoners, prevents all communication between them, even when at work, and renders hopeless all attempts to escape. We have heard many particulars of the excellence of the arrangements there adopted, from a philanthropic gentleman who examined all its details with attention, which persuaded us that nothing is so desirable, as regards the prison discipline of this Commonwealth, as a building upon the same plan. And as at this moment considerable attention is likely to be drawn to the subject, we will facilitate, as far as we are able, a correct judgment respecting it, by presenting the public with the following brief description of the plan of the prison at Auburn.

The great peculiarity of the construction we understand to be this. An area, or passage way, runs around the whole interior of the building next to the outside wall; and the cells, occupying the centre of the building, all open into this one passage way, or



area. There is but one door of departure, which is easily guarded by one sentinel. This area around the cells is ten feet wide, and open from the ground to the roof, in front of five stories of cells. Of this area three feet adjoining the cells is occupied by the galleries.

The advantages of this mode of building, (besides that of solitary confinement) are its security and economy.

The following is a particular description of the cells.

"The security is fourfold; for the prisoner must first escape from his cell; then avoid the centinel, in the open area, who has every advantage for seeing him; then force the external wall; after all he is in the yard. The security is such, that during two years, in which men have been confined, at night, in these cells at Auburn, no breach has been made upon one of them.

"The economy is great in regard to the space occupied and also, in heating, lighting, and guarding. Four hundred cells will cover only 206 by 46 feet of ground. At Auburn, five small stoves, and six large and twelve small lamps, placed in the open area, in front of the cells, beyond the reach of the prisoners, afford heat and light for five hundred and fifty five cells; and one sentinel is found sufficient to guard four hundred prisoners and cut off communication between them. The space in front of the cells is a perfect sounding gallery; so that a sentinel, in the open area, on the ground, can hear a whisper from a distant cell, in the upper story. This experiment has been tried again and again, in the presence of the person furnishing this description.

"A building, in which these important advantages are secured, with so much economy, is great gain.

NEW CHURCH IN SUMMER-STREET.

The dedication of a new Chapel or Church, at the bottom of Summer Street, in this city, by the society denominated *Christians*, has excited inquiry as to the origin, principles, and members of this new sect. They are sometimes confounded with the Free Will Baptists, because of their free communion and baptizing by immersion only, and they are vulgarly called Christians. They claim to be called Christians, in the common pronunciation of the word. This people, or connexion as they term it, originated in the year 1794, and Societies existed, in different places in the U. States, unknown to each other, for several years. Each Church is independent; the connexion has a yearly conference; they have no creed except the scriptures; their preachers generally deliver extemporaneous sermons; the majority of the Societies abjure the doctrines of the Trinity and of Calvin.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS.

FIRST SESSION.—TO DECEMBER 31.

IN SENATE.

The resolutions offered on the 20th, that Congress does not possess the power to make Roads and Canals within the respective States, and recommending an amendment of the Constitution prescribing and defining the power Congress shall have over the subject of Internal Improvement, were laid on the table, to be acted upon at some future day of the Session. Mr Hendrick, of Indiana, offered a resolution, asking for the aid of the government in opening a canal between lake Erie and the Wabash. Another for clothing the militia, at the expense of the nation, when called into actual service of the U. S. Information was called for in relation to the appropriations made at the last session for removing obstructions in the Ohio river. Messrs Mills, Hayne, Smyth, Macon, and Harrison were appointed a select committee on the petition of the surviving veterans of the revolutionary army. Mr John Randolph took the oaths and his seat. The proceedings of the Court Martial in the case of Capt. Porter, were received from the Secretary of the Navy. Mr Smith communicated two acts of the British Parliament for "the regulation of the Colonial Trade," which were ordered to be printed. A letter from Capt. Porter was received, respecting a communication laid before the Senate last session containing injurious impressions relating to the Navy in general, and himself in particular, which was referred to the committee on Naval Affairs. Bills and Reports were introduced on the subject of providing for the seizure and sale of property brought into the U. S. in violation of the revenue laws; and enrolling and licensing vessels engaged in the coasting trade and fisheries. Memorials were offered from the state of Mississippi, praying for the aid of Congress to open a canal through the east pass of Pascagoula river; from citizens of the states of Kentucky and Illinois, for an appropriation to bridge the water courses between Louisville and St Louis. The Senate ordered an inquiry into the law of Florida relating to wrecks.

The Senate passed to a second reading the bills for the security of public monies in the hands of clerks and marshals, and prescribing the modes of commencing and deciding controversies between the States. A memorial was presented and referred, from the County Court of Davidson County, Tennessee, praying for an appropriation of $10,000 for a Court House at Nashville, for the accommodation of the Courts of the United States.

IN HOUSE OF REPRESENTATIVES.

A spirited debate took place on a motion to discharge the committee on claims from the further consideration of the accounts and claims of the Ex-President Munroe, and refer them to a select committee. The select committee consists of Messrs Ingham, Saunders, F. Johnson, Hayden, Tomlinson, Sloane and M'Duffie. A petition was received, soliciting that all letters to and from the Vaccine Institution may be carried free from postage, as formerly. A debate arose on the subject of the losses in the collection of Duties by the late clandestine removal of Teas, in the Custom House Stores in Philadelphia, a resolution was adopted, inquiring if the losses had arisen by any departure from the law, or by a defect in the law. It was resolved that so much of the President's Message as relates to the suspension of the Slave Trade be refered to a select committee; that inquiry be made into the expediency of returning the waters of Albermarle Sound, into their own channel by a dyke across Croatan and Roanoke Sound, so as to produce a navigable inlet near the former one, through which the first emigrants entered, when they landed at Roanoke Island; that inquiry be made into the cause of the late fire in the Library room.

The speaker communicated a statement from the Chief Engineer containing information concerning the Dismal Swamp land; a message from the President on the subject of a correspondence with Great Britain relating to the Slave Trade, and a confidential message of President Jefferson, made in 1803, recommending an exploring expedition across this continent.

A discussion took place on the Bill for the relief of Penelope Denny, mother of a gunner in the Navy, who was killed in an action with pirates at the same time Captain Allen was killed. The deceased was an only son. The chairman of the committee supported the bill. Mrs Denny was wholly dependent on her son for support. Whilst living her son had appropriated one half of his pay for her support. She seeks the same provisions which the law would have made to her, had she been a widow, instead of the mother of the deceased. The principle contended for was, that if any person engaged in the naval service shall be killed in battle, having no wife nor child, but leaving a dependent mother, the half-pay pension system should be made to embrace the case of the mother. As the subject was new to many members, it was deferred for consideration.

Mr Cook, of Illinois, offered a resolution (which was laid on the table) providing for such an alteration of the constitution as will secure a uniform system of voting by districts in the election of President and vice P. that the voters shall vote *directly* for the aforesaid officers, the eventual choice shall be from the *two* highest candidates, and the choice to be made *by the States* instead of Congress. Resolutions were offered to alter the construction of the Representatives' Hall, to enable the members to hear better than they are now able to, but the debate, on the question, was so interesting and the members *listened* so attentively, as to occasion a vote that alterations were unnecessary, except in elevating the floor.

Both Houses adjourned on the 30th December to Monday the 2d January.

STATE LEGISLATURE.

The *General Court* of this Commonwealth commenced its winter session on the 4th inst. A quorum was present at the first call of the two branches. A joint committee waited upon the Governor to inform him they were ready to receive any communication from him. Soon after the Secretary of State delivered to each branch, a Message from his Excellency, which was read in each house.

The Message is long, able, and interesting. It gratefully acknowledges the kindness of the Almighty Being who has blessed the inhabitants with health, happiness and prosperity. He recommends attention to the unfinished business of the last session, especially to a revision and modification of the laws respecting the Militia, and Manufacturing Companies. He alludes to communications with the Executive of Connecticut respecting the boundary lines of the two States. He states that the Land Agent had been engaged in inquiring into the extent of the depredations upon the public lands near St John's and Madawaska rivers, in Maine, which belong to the two States. The report of the Agents was communicated to the President, for his information. The Lieut. Governor of New Brunswick had complained, through the British Minister, of the doings of the Agents. The Governor explained to the President the propriety of the measure taken by the two States, and urged upon him the importance of ascertaining the true boundary between this country and the British provinces.

The Governor next alludes to the recent survey of a route from Boston Harbor to the river Connecticut, for the purpose of a canal. He observes that the Engineer will soon complete his plans and estimates, when the Commissioners will present their Report. He states that the *practicability* of the proposed canal has been demonstrated. He strongly recommends the project. "The present or a future age will assuredly execute it." "No enterprise could be undertaken, more beneficial to the agricultural, manufacturing and commercial interests of the state."

His Excellency next adverts to the all important subject of the States' Prison. The receipts from the labour of the convicts for the year have yielded $10,051 32, beyond the expenses.

Notwithstanding this profit, there is reason to believe, says the governor, that *the system is utterly ineffectual to purposes of reform or amendment.* And it is ineffectual even as a place of terror or punishment. The construction of the prison does not admit of separate confinement. He recommends immediate provision for the erection of a building, in the prison yard, with sufficient cells for the separate confinement of every convict.

The Massachusetts claim upon the United States is the next topic. The accounts are still under examination at Washington, but nothing definite has been done. The Governer intimates his opinion that the principle adopted by the state, during the war, was wrong, but, in strong language, states that the claim deserves consideration, on the merits of each item, and recommends that the Legislature enforce its claim on the attention of Congress by an urgent appeal.

The Treasury of the State is in a prosperous condition. The current expenses have been paid, and $39,500 of debt, without resorting to a loan. There was in the Treasury, 31st Dec. the unusually large balance of $86,486 25. There is not existing an outstanding debt against the State, bearing interest! He recommends that the annual state tax (omitted by the last Legislature,) be continued.

It is recommended that the sale of Lottery Tickets be regulated by law, to create a fund for public improvement. He says the laws which prohibit them are disregarded. If Lotteries cannot be suppressed they must be regulated.

It is asked, if the duty upon Licences to Retailers cannot be augmented. And if it be not wise to pledge a portion of the future sales of the public lands to ensure a liberal fund for the promotion of Education.

The Message concludes by deprecating the prevalence of an opinion that (in the language of Gov. Troup) the government of the nation is *foreign*, and hostile to the individual States; and recommends a generous confidence in the general government.

Petitions to incoporate Josiah Robinson and others under the name of the Siloam Lodge of Independent Odd Fellows; of Henry Gray and others for the "Bank of Norfolk" in Roxbury; of the town of Newburyport, for the division of the county of Essex; of James T. Chaplain and others, for a Bank in Cambridge; of Jeremiah Fitch and others, for the incorporation of Lynn Printing Company; of Horace White and others, for the improvement of the navigation of the Connecticut river. [The town of Northampton have remonstrated, as throwing dams across the river to raise the water for boat navigation will occasion flowings, and cause fever and ague.] Of T. H. Perkins and others, to be incorporated as the Granite Rail Way Company to the tide waters in Quincy—[for the purpose of getting stone for the Bunker Hill Monument &c.]

The various topics in the Governor's message were referred to committees. The usual badge of mourning was ordered in consequence of the death of deceased members.

CITY AFFAIRS.

The municipality of this city were inducted into office on the 2d inst. The City Council consists of the Mayor, eight Aldermen and forty eight Common Council. All but three of the latter body were present. Rev. Mr DWIGHT offered the prayer. The oath was administered to the Mayor by Chief Justice PARKER. The Mayor then administered the like oaths to the board of Aldermen, and to the board of Common Council. The Mayor then made his customary address.

In his usual strong and forcible language the Mayor alludes to the acts of the city government, the past year, and gives the gratifying information that the *rate* of taxes on the appraised property, falls short of previous years, although the increased population and wealth of the city requires a larger aggregate than heretofore.—He enters into a view of his powers in relation to the suppression of riots, and vindicates himself completely from all just grounds of censure on account of his not interfering at the late riot. He possesses only the power of a justice of the peace. He recommends that the city provide for a supply of pure water, and that they retain the right of supplying the inhabitants.

DOMESTIC INTELLIGENCE.

On the 4th inst. sailed from this port, for Liberia, the Missionary Packet, having on board the members of the Church formed a few evenings since at Park Street Church, who are emigrating to the new colony in Africa. These persons have been fitted out by the generosity of several benevolent persons of orthodox and unitarian sentiments, and have in charge a variety of articles useful for the settlement, also contributed. We deem the experiment a very interesting one, and we hope it will be fairly tested. The information possessed in this country respecting Liberia is quite scanty, and we think the friends of the Colonization Society should be cautious in pressing for large contributions, until more definite and satisfactory accounts are received of the health of the place, the capacity of the emigrants for self-government, the articles most needed, the contentment of the emigrants, &c. We understand that a set of interrogatories, embracing these and other subjects, has been forwarded to Liberia.

Doctors WARE and BRADFORD, have commenced, in this city, a course of Lectures on the Physiology, and Natural History of man.

The subject is a very interesting and useful one, and we doubt not the course of Lectures will be delivered with ability. We trust, a full and intelligent audience will avail themselves of the opportunity to acquire a knowledge of the human frame, &c.

The *Missionary Herald* for January, has appeared in a much improved form. It contains a handsomely executed map of Hawaii, the largest of the Sandwich Islands. It contains also a Brief View of the Missions under the direction of the Societies in the U. States, and a variety of interesting foreign and domestic intelligence.

No. 50. of the North American Review, for January, 1826, is published; and the contents appear fully to sustain the high character of this work. The article on the Indians of North America, attributed to the pen of Gov. Cass, possesses remarkable interest, arising from the actual observation of the distinguished writer, and the spirited style of his composition.

The two 74's, ready for launching at Charlestown, have received their names. One is called the Virginia, and the other Vermont. The sloop of war building is called the Cumberland.

The 74, building at Philadelphia is to be called the Pennsylvania, and the frigate building there is to be called the Raritan.

A great many robberies have taken place near Philadelphia, of late, in the day time as well as night.

It is proposed, by the Philadelphians to memorialize Congress, on the subject of a BREAKWATER, to be erected near Cape Henlopen.

The commerce of Philadelphia is increasing, 363 vessels having entered that port, from foreign parts, the first nine months of 1825, and the proposed measure will greatly protect the shipping in the Delaware Bay.

Mr Anderson, minister to Colombia, and John Sargeant of Philadelphia, have been nominated, by the President, to the Senate of the U. S. as Commissioners to the General Congress, to be held at Panama. Mr Sargeant is an eminent Counsellor at Law, and a federalist.

PHILIP HONE, Esq. has been elected Mayor of the city of New York, after eight ballotings in the common council. Mr Hone is a merchant of respectability, and in the prime of life. He accompanied LAFAYETTE on his first visit to this city.

A distressing fire took place Dec. 23, at Charleston, S. C. which burned 20 to 30 buildings, and property to the amount of $80,000, only $20,000 of which was insured.

The amount of moneys collected in the city of New York for the sufferers by the late fires in the province of New Brunswick, is $7,494, besides sundry articles of clothing. The contributions in Bosten exceeded the sum of $10,000 in money, and numerous articles of clothing, provisions, &c.

The Legislature of South Carolina adjourned on the 20th ult. after a short session. Resolutions offered by Judge Smith passed in the House by a vote of 73 to 38, and in the Senate, 22 to 20, declaring that Congress have no power under the Constitution to adopt a general system of internal improvement, nor to lay taxes for any other purposes than such as are necessarily embraced in the specific grants of power, and those necessarily implied therein; and that it is an unconstitutional exercise of power on the part of Congress, to lay duties to protect domestic manufactures.

FOREIGN INTELLIGENCE.

Mr Murray has announced for publication on authority of Lord Bathurst, the recent discoveries in Africa, made in the years 1822, 1823, and 1824, extending across the Great Desert, to the tenth degree of northern latitude, and Louka, in Bournou, to Sockatoo, the capital of the Soudan Empire. By Major Dixon Denham, of his Majesty's 17th Regiment of Foot, Captain Hugh Clapperton of the Royal Navy, (the survivors of the expedition) and the late Dr Audney.

By an arrival from Calcutta, letters have been received from the Rev. William Adam, dated 10th August. He states that he had appropriated a sum of about 750 sicca rupees ($375) forwarded to him from this city, from a few Unitarian friends, for his individual benefit, to the "Calcutta Unitarian Fund," and to Mr William Roberts, of Madrass, a native Unitarian Christian. He urges upon the liberal Christians of the United States, establishing a permanent mission in Bengal, by a variety of powerful considerations. He thinks if the Americans would support one missionary, the English Unitarians would another; and thus provision be made for a permanent defence and spread of pure Christianity in the event of the death of one of the missionaries.

The same arrival brings information of Mr Roberts. He had received 350 rupees from Mr Adam, and 857 rupees from his English friends. With these sums he was paying the expense of the school masters, a catechist, and himself, who were ardently engaged in promoting the cause of unadulterated Christianity in Madrass.

It is highly probable that the British army will reach the Burmese capital, and that the Empire of the Burmans will be annexed to the British dominions.

The Constitutional Assembly of Upper Peru continues its deliberations, and by one of its decrees, has given to the new government the title of "Republic of Bolivar." The coin of the Republic will also bear the name of the Liberator.

☞ The circumstances under which our new arrangements have been made, and the change in the form of the paper, which was determined upon only at a late hour, have occasioned a delay in the publication this week, for which we trust no further apology can be necessary, and which will not be likely to occur again.

☞ All Communications relative to the *business concerns* of the Christian Register, are to be addressed to David Reed, 81, Washington street.

ERRATA.

In the account given last week of the ordination at Keene the following typographical errors occurred.

First column of the article, *seventeen* lines from the bottom, for "*study*" read "*state.*"

Second column *thirty-six* lines from top, for "*natural*" read "*mutual.*"

In the fifth verse of the hymn, first line, for "*blest,*" read "*bless.*"

In the following article, line *eighteenth*, for "*Pennsylvania,*" read "*Transylvania.*" And in the same line, for *one* read *are.*

INSTALLATION.

The Rev. Charles Fitch was installed at Holliston on the 4th instant. Introductory prayer by Rev. Mr Long, of Milford; Sermon by Rev. Mr Wisner, of Boston; Ordaining Prayer by Rev Mr Howe, of Hopkinton; Charge by Rev Dr Saunders, of Medfield; Right Rand of Fellowship by Rev. Mr Ide of Medway; Address to the church and people by Rev. Mr Noyes, of Needham, Concluding Prayer by Rev. Mr Wood, of Upton.

MARRIAGES.

In this city, Mr S. Griswold Goodrich, of Hartford, Con. to Miss Mary Boott, of this city. Mr Frederick Nutting, of Westminster, Vt. to Miss Elizabeth T. Penniman, of this city.

At Hingham, Rev Calvin Gardner, Pastor of the first Universalist Church in Charlestown, to Miss Mary Whiting.

At Brimfield, Capt. JONAS BLODGET, an officer of the revolution, to Mrs HANNAH EUGBEE, their united ages being 160 years. *Nil desperandum!*

DEATHS.

In this city, Mrs Mary Fitz, wife of Mr George Fitz, aged 28.

In Westborough, Miss Susan W. Brigham, daughter of the late Hon. Elijah Brigham, aged 27.

In Attleborough, Mr Joseph A. Richards, in the 76th year of his age. Mr Richards was one of the few surviving Frenchmen who came to our assistance in the war of the revolution, through which, he served with honor. After peace was declared, he settled in Attleborough, where he has ever since supported the principles which he fought for in his youth.

MASSACHUSETTS HOSPITAL LIFE INSURANCE COMPANY.

THE Stockholders in said Institution are hereby notified that a meeting will be holden at their office in State-street, on MONDAY, the 16th day of January current, at 12 o'clock at noon—for the choice of thirteen Directors, and other Officers of said Institution, and for the transaction of such other business as may then come before them.

Per order of the President and Directors,
jan. 7. M. L HALE, *Sec'ry.*

THE CHRISTIAN EXAMINER.

JUST Published by *Cummings, Hilliard & Co.* 134, Washington-street, *The CHRISTIAN EXAMINER, and Theological Review*, for November and December.

CONTENTS.

Miscellany. On the connexion between Liberal Inquiry in Religion and serious Piety. On the Duty of Continual Improvement. Liberal opinions of the Quarterly Review. Greek Article, Milton on the Divinity of Christ.

Collections. The Ruins of Ancient Thebes, St Peters in Rome. Probable Arguments. A Mexican Idol.

Poetry. Pilate's Hall. Hymn, by J. Bowring.

Review. A Review of the Missionary Life and Labors of Richard Wright. A Sermon preached before the Vermont Colonization Society, at Montpelier, Oct. 13, 1825. By John Wheeler. For the Oracles of God, four Orations. For Judgment to come, an Argument, in Nine parts. By the Rev. Edward Irving, M. A.

Intelligence. Second Congregational Church in New-York.

New Publications. To the Public. jan 7.

THE NORTH AMERICAN REVIEW.

JUST Published by *CUMMINGS, HILLIARD & CO.* and *HARRISON GRAY*, The NORTH AMERICAN REVIEW, January, 1826.

CONTENTS, No. 50.

ART. I. American Philosophical Transactions.

Transactions of the American Philosophical Society, for promoting useful Knowledge. Vol. 2, New Series.

II. Hillhouse's Hadad.

Hadad, a Dramatic Poem. By James A. Hillhouse.

III. Greenleaf's Reports.

Reports of Cases, argued and determined in the Supreme Judicial Court of the State of Maine. By Simon Greenleaf.

IV. Demosthenes.

Demosthenis Opera, ad Optimorum Librorum Fidem accurate Edita.

V. Indians of North America.

1. Manners and Customs of several Indian Tribes, located west of the Mississippi, including some Account of the Soil, Climate and vegetable Productions; and the Indian Materia Medica; to which is prefixed the History of the Author's Life, during a residence of several Years among them. By John D Hunter.

2. Historical Notes respecting the Indians of North America, with Remarks on the Attempt made to convert and civilise them. By John Halkett, Esq.

VI. Harlan's Fauna Americana.

Fauna Americana; being a Description of the Mammiferous Animals inhabiting North America. By Richard Harlan.

VII. Claims for French Spoliations.

Report of the Committee of Foreign Relations, of the House of Representatives of the United States, to which were referred the Memorials of certain Merchants, paying Relief for Losses sustained by French Spoliations. 1824.

VIII. Alliance of the Southern Republics.

Ensayo sobre la Necesidad de una Federacion Jeneral entre los Estados Hispano-Americanos, y Plan de su Organizacion. Por Monteagudo. Lima. 1825.

IX. Memoir of Josiah Quincy Junior.

Memoir of Josiah Quincy Junior, of Massachusetts. By his Son, Josiah Quincy.

X. Critical Notices.

1. Mellen's Ode for the Celebration of the Battle of Bunker Hill.

2. Ingersoll's Discourse before the Society for the Commemoration of the Landing of William Penn.

3. Adam's Annals of Portsmouth.

4. History of the United States.

5. Gadsden's Discourse on the occasion of the Decease of Charles Cotesworth Pinckney.

6. Gales & Seaton's Register of Debates in Congress.

7. Sewall's Medical Lecture at the Opening of the Medical Department of Columbia College.

8. Miller's Discourse before the Literary and Philosophical Society of New Jersey.

9. Staple's Spanish Grammar.

10. Gould's Edition of Adam's Latin Grammar.

MISCELLANEOUS.

FROM BOWRING'S HYMNS.

INTERNAL PEACE.

" Treasures of this worldly scene!
Not to you my hopes are turn'd;
Other lessons! have learn'd—
I at last have look'd within,
And have found sweet thoughts to bless
In my bosom's deep recess.

I have built a temple fair
In my solitary breast;
There my wandering vows shall rest,
Seeking consolation there;
Spirit of all-ages! come,
Make my heart Thy quiet home!

There is comfort, there is peace,
There shall hope and memory dwell:
'Stablish Thou the citadel,
In its beauty, strength, and bliss;
And be there, to light and cheer,
Saviour, Lord, and Comforter!

PARENTAL PROVIDENCE.

As gentle children fondly press
Around their mother's knee,
So, in my spirit's helplessness,
I fly, my God! to Thee:
And, as a mother's cares protect
Her offspring from alarm,
Do Thou preserve, do Thou direct,
Thy children, Lord! from harm.

'Tis sweet beneath Thy love to be
In safe and silent rest,
As sleeps an infant on the knee
Of her who loves it best:
Thy love is wiser, kinder far
Than any earthly tie;
Thou knowest all we want, and are,
And, knowing, wilt supply.

PRAYER FOR THE NEW YEAR.

O GOD, who hast brought us to the beginning of a new year, incite us to redeem the time misspent. We devoutly dedicate our lives to thee; entreating thee to forgive our past offences, to help our infirmities, and inspire us with holy purposes of amendment, with new and better principles of obedience. Thou art calling us to observe the revolutions of time, and the lapse of life. Thou measurest out to us our allotted portion, and continually remindest us of our progress towards its close. Our times are in thy hands. We look back on the past, and perceive thy providence directing every event. We look forward on the year before us, all is darkness and uncertainty; but we know that thou wilt dispose all things, and we feel that thou art our protector and friend. Teach us to receive thy blessings with thankfulness, and to meet the troubles which thou appointest with fortitude. And as this may be to some of us our last year, animate us to greater diligence and circumspection. We thank thee, O merciful GOD, that thou hast so long borne with our many infirmities and provocations; that thou has so long permitted us to partake of the joys of life, and to behold in thy works thy wisdom and goodness. We now commit ourselves to thee. Do with us as thou wilt. Make us faithful unto the end, and prepare us to obey thy call to another and a better world, through Jesus Christ. Amen.

FROM SHEPPARD'S THOUGHTS.

The following appropriate and beautiful illustration occurs in the twenty-second Essay, entitled, "We are not to be discouraged in prayer by the want of sensible fervour and joy."

"We can imagine two seamen navigating the opposite extremities of the same broad ocean. On one, the sun has genially risen, and cheers his heart as it scatters brightness over the rippling waves. A favorable gale springs up. He is bid weigh anchor and hoist all sail. He obeys with alacrity and delight. There is no sense of fatigue or reluctancy; with every strain of the cable his heart bounds homeward; he seems to descry already the cliffs of his native shore, and his loud cheers keep time with his animated efforts. On the other, the dew of night is falling, or the sharp blast whistles round him.—Every star is hidden. The vessel makes no way. Nothing can be seen, and he hears only the gloomy dash of the billow. He is directed to ascend the mast, to reef a sail, to labor at the pump. He steadily obeys:—but it is in sadness. His heart is heavy, and his eye dull. No lively anticipation of the desired haven visits his mind. No note of animation or pleasure is heard. Still he continues instant in toil. Will it be said that this man shows no genuine trust and allegiance? Rather surely, that the principle of faith or confidence in the master of the vessel is much more decisively proved and exhibited in his situation, than in that of the first named.

Cultivate and display christian zeal for the general interests of true religion, both at home and abroad. With all the feelings of *Pastoral* solicitude, never let the christian minister circumscribe his desires or his exertions, by the limits of his own peculiar sphere. Let him seriously endeavor to excite and to maintain, in full vigor, the same spirit of benevolent activity among the people of his charge. By stimulating them to unite in *doing* good, he will direct them to the most effectual means of *gaining* good. He will most assuredly promote their own prosperity, by animating their zeal and liberality in aid of the cause of bibles, and the cause of missions, and the cause of schools, and the cause of tracts, and all the methods of doing good, on a larger or smaller scale, which fall within the limits of their means and opportunities. In the midst, however, of all his public engagements, let not the young minister venture to extend, without due consideration and needful restriction, his pledges of personal attendance on the meetings of benevolent and religious societies. A senior minister, whose mind is enriched with ample resources which habit has progressively facilitated, may, with impunity, make a sacrifice of hours and days, which a junior minister would make at the hazard of his peace, of his health, and of his usefulness. *Time*, and time in large and unbroken portions, he must secure for the acquirement and communication of scriptural knowledge, unless he would abandon at once the hope and the effort of making progress in the lofty and difficult attainments of pulpit excellence. "The habit I recommend," said Dr Paley, in his Charge to the younger Clergy, "as the foundation of almost all the good ones, is retirement. Learn to *live alone*." On the well proportioned union of retired and diligent study with social intercourse and public engagements, depends, in no small degree, the efficiency, as well as the happiness of the pastor's life. *Burder's Mental Discipline.*

SLAVERY.

The following forcible remarks on the subject of the slave population of the Southern States, are from an article in the Richmond Enquirer. The writer is a slave holder.

"And is it possible that any rational man, is it possible that any member of a christian community, any citizen of a republican country, can seriously object to the operation of an influence, whose object is the removal of such a population? If a feeling of justice does not prompt us to restore to others, when we can, what has been forcibly wrested from them—if a sentiment of philanthropy inspires us with no wish to civilize and enlighten a benighted portion of the world—if we do not feel under obligation to carry to Africa, whom we have injured, the healing balm of the religion in which we believe—yet let us not be deaf to the calls of patriotism; let us not look with cold indifference on our country, gifted by nature with every advantage of soil and climate, and location, hourly diminishing in wealth, losing its comparative weight in the nation of which it is a part, subjected to a system of legislation foreign to the principles it professes, and destined, perhaps, to rely in the end, for its own security, on the strength of others, and not on its own resources.

"Is there any inhabitant of the south, who will pronounce this picture to be overdrawn? Or is there any citizen of Virginia, who will attribute the evil it presents, to any other cause than the character of our laboring population? Let him look to our languishing agriculture, our deserted farms, our decayed fortunes, our decreasing population, let him cast up in his own ledger, his profit and loss account for the last fifteen or twenty years, and let them say, whether the labor of the slave is not a curse to the land on which it is expended? But I forbear; the theme is as fruitful and as inspiring as it is delicate. The sentiments I have uttered, are the sentiments of a slave-holder; of one too, whose interests are peculiarly those of the country in which he lives. He has examined this subject in all its bearings, and unhesitatingly pronounces an early and combined operation of the states, and the general government, essential to save the country from progressive debility and premature decay."

HINDOO SUPERSTITIONS.

The following is a particular account of the *Suttee* alluded to in the last number of the Register. It is here quoted as given by an eye witness of the horrible transaction.

Having learnt that the immolation of a Hindoo widow on the funeral pile of her husband was to take place at Kalee Ghant on the day above mentioned, and never having been present at a similar spectacle before, I felt anxious for once to witness the mode in which this inhuman sacrifice was conducted, with a view to judge, if circumstances permitted, how far the act was a voluntary one on the part of the deluded victim, as well as to note the behavior of the parties interested in promoting it.

On my way to Kalee Ghant, whither I was accompanied by a couple of friends, we overtook a Kuttollee borne on the shoulders of four men, having the corpse of the late widow's husband laid out upon it, followed by a palankeen, in which, we were informed, was the wife of the deceased. As we approached the palankeen, a person who walked alongside of it, and appeared to be fanning the unhappy woman, hastily closed the pannels and thus frustrated the design which we had formed of seeing and conversing with her. We determined, therefore, upon quietly proceeding to the appointed place, where we arrived at one o'clock, and learnt with a feeling of disappointment, made doubly bitter by the scorching heat of the sun, that the Perwannah had not yet been received, but that it was expected in the course of another hour. The aforesaid Kuttollee and palankeen, were both put down on the banks of Toby's Nullah, near to the place where the horrid sacrifice was intended to be consummated. We here once more made an effort to see the woman; but without success. Failing in every attempt we made to accomplish one of the primary objects of our jaunt to Kalee Ghant, we had no alternative left, but to wait patiently the arrival of the expected Perwannah, which at length made its appearance at five o'clock, when the preparations of the diabolical business commenced.

While these were going on, the unfortunate victim was led out, supported by three old men, in a state so utterly helpless and pitiable as to excite the commiseration of all who saw her, and arouse the indignant feelings of the few Christians present, at the toleration, under an enlightened government, of a custom so abhorrent in its nature, and so every way repugnant to all laws, human as well as divine. Misery was depicted in the looks of the ill-fated woman, and her general appearance was indicative of any thing but consent on *her* part, to the barbarous practice to which she was to fall a victim. After the performance of some unmeaning ceremonies, she was conducted to the banks of the Nullah, where she was bathed, and then covered with a new red saurree, in one end of which was tied up a quantity of *Khoee*, or parched paddy. The dreadful pile stood but a short distance from her. She trembled excessively, and appeared agitated to such a degree, that I could not but attribute her extraordinary emotion to her disinclination to fulfil the sacrifice required of her. So unequivocal, indeed, were the symptoms of her repugnance to the commission of the horrid act forced upon her, that I was confident we should have dissuaded her from it had a fair opportunity been afforded us to make the experiment.

We were told that she would walk seven times round the pile, and then ascend it. This she accordingly commenced doing, immediately after the corpse of her husband was put on it; but with such a tottering gait, that I expected every moment to see her fall. She was at last helped up to the pile, more dead than alive. No sooner was she laid by the side of her husband, than, fiend-like, the barbarians about her, bound up her hands and feet with ropes, placing at the same time a large quantity of straw and hemp on her body. A couple of stout bamboos were also thrown across the pile, as if to secure more effectually the unfortunate victim, and consummate the sacrifice. The eldest son of the deceased then set fire to the pile, which was instantly in a blaze. I watched very narrowly to discover, if possible, whether the woman made any attempt to liberate herself, but the cloud of dense smoke which issued from the pile, was unfavorable to the gratification of my curiosity; and amid the deafening shouts, which rent the air, of *Horee Bole*, vociferated by some thousands of stentorian lungs, her screams, if she screamed at all, were altogether inaudible. For a few minutes after the hellish work was accomplished, I stood gazing at the still blazing pile, lost in reflections on the scene I had witnessed, and resolved never to harrow my feelings by courting a repetition of the disgusting sight.

THE SUTTEE OF AMERICA.

Written for a Lady's Album.

In beholding the customs of foreign nations, they sometimes surprise us by their strong contrast with those of our own country, and occasionally shock us by their entire opposition to the spirit of Christianity. But if we more closely analyse the scenes daily exhibited before our eyes, whose familiarity may be said almost to blind us, this contrast vanishes.

Take for instance, the deplorable habit of *intoxication* which has so widely spread over our favored land, and say, whether there can be any evil of such incalculable magnitude? The peace of families becomes destroyed by this demon of desolation. Talent and reputation, and power, are sacrificed at his shrine. Even the magic wand of wealth is nerveless in the hands of his votary, or lies at his shivered feet. His children proclaim his degradation—his habitation passes into the possession of another—disease, and disgust drive away his friends;—and alas! to sum up this catalogue of human misery, many a charming woman, within the walls of polished cities, is doomed like the deluded Hindoo, to suffer tortures on the funeral pyre of her husband, who is dead to her—to religion and to happiness. [*Phil. Ev. Post.*

FROM THE PALLADIUM.

PRINTING IN BOSTON.

In looking into Griscom's Tour in Europe, a few evenings since, I met the following passage:

"It is supposed that the number of monthly publications which is sent off by the coaches and wagons, from Paternoster Row, (London) and its neighborhood, amount to fifty or sixty thousand."

This is indeed a large number, but having been at some pains to make inquiry, I find the monthly publications of Boston will compare, to great advantage, with what is here stated as to London. The following will serve to shew, in part, the present state of the periodical press in Boston.

The Missionary Herald, (This work is reprinted at Utica, N. Y. 3000 copies.)	10,000 monthly.
The American Baptist Magazine,	5,500 monthly.
The Boston Recorder and Telegraph,	5,000 weekly.
The Watchman (Baptist)	1,000 weekly.
Zion's Herald, (Methodist)	5,000 weekly.
Universalist Magazine.	1,000 weekly.
Christian Register,	1,000 weekly.
Christian Examiner, (once in two months)	1,500
Literary Gazette, (once in two weeks)	1,500
North American Review, (quarterly)	3,250

Besides the above, the Edinburgh and Quarterly Reviews are reprinted here, and Mr Knapp has lately established a popular Magazine to appear monthly. In the absence of coach and wagon conveyance to every village and hamlet, as in England, our printers avail themselves of the communications offered by the Post office, and as a preference is given in forwarding papers, much of the information which, in England, is usually conveyed in monthly Magazines, is, in this country, sent into the world in "a folio of four pages."

In addition to the publications which have been mentioned, it should be remembered that nearly twenty *news* papers are published in Boston, of which four are daily papers.

But a few years since we had no Type Foundry, now we have two, upon an extensive scale, in which nearly one hundred persons find constant and profitable employment.

For many years the booksellers of Boston and of New-England generally, were dependent on their southern brethren for all the quarto bibles they sold, by which vast sums were continually drained from us; and not for bibles only were we made tributary, but for many of the most common school books which came to us charged at enormous prices; but it seems the spirit of the "Trade" is aroused, and measures are taken to "correct the procedure," and to have our workshops among ourselves.

With the literary enterprises of the day may be mentioned an edition of Todd's Johnson's Dictionary, in octavo, upon which the Rev. Dr Jenk's is now employed, and in which he has the counsel of two gentlemen of the very first respectability, and to whom the public have been heretofore indebted for other valuable labors. The Rev. Dr Jenks is, however, understood to be the responsible editor, and his name will appear as such in the work. The same publishers have also in preparation an edition of Neuman's Spanish Dictionary. It too frequently happens that the correction of the press is left to unskilful people; in these works this evil will be remedied, as the works will be corrected, and the press revised by the most competent persons that can be procured.

The business of *Stereotype* Printing has not been known, even in Europe, but a few years, and the establishment in Boston is of very recent date, yet we have in Stereotype Plates, *two* quarto Bibles, and Scott's Family Bible in 6 vols. an octavo Bible in one volume, besides a very large number of other standard works.

It cannot but be highly gratifying to the patronic Citizens of Boston to know the extent to which the manufacture of Books is carried on in this place; but for it to thrive, it must be supported, the support of premiums or charity is not intended and is not needed. I mean only the aid which is afforded in the common way by purchasing our books of those who live among us, who assist in supporting our literary and municipal institutions, rather than of those who only come among us for what they can get. K.

AN OSTRICH NEST.

In our way over the plain, we fell in with an ostrich's nest; if so one may call a bare concavity scratched in the sand, six feet in diameter, surrounded by a trench equally shallow, and without the smallest trace of any materials, such as grass, leaves, or sticks, to give it a resemblance to the nest of other birds.—The ostriches to which it belonged, must have been at that time feeding at a great distance, or we should have seen them on so open a plain. The poor birds at their return would find that the robbers had visited their home in their absence; for we carried off their eggs. Within this hollow, and quite exposed, lay twenty-five gigantic eggs, and in the trench nine more, intended, as the Hottentots observe, as the first food of the twenty-five young ones. Those in the hollow, being designed for incubation, may often prove useless to the traveller, but the others on the outside will always be found fit for eating. In the present instance the whole number were equally good.

We made our dinner from the ostrich-eggs; each of the Hottentots eating a whole one, although containing, as already mentioned, as much food as twenty-four eggs of the domestic hen. It is therefore not surprising that I found myself unable to accomplish my share of the meal; even with the aid of all the hunger which a long morning's ride had given me. The mode in which they were cooked, was one of great antiquity; for all the Hottentot race, their fathers, and their grandfathers' fathers, as they expressed themselves, have practised it before them. A small hole the size of a finger was very dexterously made at one end, and having cut a forked stick from the bushes, they introduced it into the egg by pressing the two prongs close together; then by twirling the end of the stick between the palms of their hands for a short time, they completely mixed the white and the yolk together. Setting it upon the fire, they continued frequently to turn the stick, until the inside had acquired the consistence of a boiled egg. This method recommends itself to a traveller, by its expedition, cleanliness, and simplicity; and by requiring neither pot nor water; the shell answering perfectly the purpose of the first, and the liquid nature of its contents, that of the other.

Burchell's Travels in Africa.

PUBLIC SPIRIT.

True public spirit is not the new-born offspring of sudden occasion, nor the incidental fruit of casual emergency, nor the golden apple thrown out to contentious ambition. It is that genuine patriotism, which best prevents disturbance, by discouraging every vice that leads to it. It springs from a combination of disinterestedness, integrity and content. It is the result of many long cherished domestic charities. Its seminal principles exist in a sober love of liberty, order, law, peace and justice, the best safeguards of the Constitution, and the only happiness of the people.

DR PARR.

He thought that a man's happiness was secure in proportion to the small number of his wants, and said, that all his life time it had been his object to prevent the multiplication of them in himself. Some one said to him, "Then, Sir, your secret of happiness is to cut down your wants." *Parr*, "No, Sir, my secret is, not to let them grow."

When I look upon the tombs of the great, every motion of envy dies in me; when I read the epithets of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see the kings lying by those who deposed them; when I consider the rival wits placed side by side, or the holy men that divided the world with their contests and disputes; I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together.

NEW YEAR'S GIFT.

JUST published and for sale at this Office, and by MARSH & CAPEN, No. 362, Washington Street—The "*New Year's Gift*," containing "A Picture of Human Life," "The Absent Man," "The Vision of Mirza," and the "Court of Death."

dec 31

BOOKS FOR NEW-YEAR.

MUNROE & FRANCIS, 128, Washington-st, have the following New Juvenile BOOKS, which they offer at liberal discounts by the dozen, or the hundred, namely;—

Poetry without Fiction; for children between the ages of three and seven; with the conversations of a mother with her children, intended to make the latter comprehend what they learn, and to convey such instruction as may arise out of each subject. 50 cts.

Tales of the Pemberton Family; for the use of children.—By Amelia Opie. 50 cts.

Helen of the Glen, a tale for youth. 62 cts.

Warning and Example, or the story of Mrs Nevill and her grandchildren. 62 cts.

Little Henri, a German tale; translated from the French of G Lambert. 50 cts.

Little Flora; by Elizabeth Somerville, author of many approved works. 50 cts.

New Tales for boys. By Madame Delafaye. 50 cts.

New Tales for girls. By the same. 50 cts.

Harry and Lucy concluded: being the last part of Early Lessons, by Maria Edgeworth, in three vols. $2,25.

Lights of Education; or Mr Hope and his Family; a narrative for young persons. By a Lady. An original work.—"It appears to us to be one of the most useful juvenile books extant, and ought to be put into the hands of every child that can read. *** In short, we never saw so interesting a book; a book so replete with the instructive and sweet, laid before the youthful reader."—*Ed. of Bal. Pat.*

Besides the above they have on hand of the last year's publications the following;—

Belzoni's Travils in Egypt, with 24 engravings; designed for children—Daughter of a Genius, by Mrs Hofland—Esop in Rhyme, with 70 wood cuts, an amusing work, Congo in search of his Master, with 16 copperplates—Theodore or the Crusaders, by Mrs Hofland—The Story Teller, a collection of entertaining tales—Original Poems for young persons—Stories worth telling, a fine collection—Short Stories for Little Folks. The Portrait, or the History of Charles and Charlotte—The Rosebud, with 36 cuts—Rhymes for Nursery, 36 cuts—Hymns for Children, with appropriate texts of Scripture to each—Marmaduke Multiply, colored cuts, in 4 parts—a large assortment of Dublin Juvenile Books at 25 cts each, and elegant London colored Books at 40 cts each—Pinnock's Catechisms, embellished with beautiful Portraits, an approved work—and a new collection of Toy Books at $1,25 per groce.

dec. 17.

LECTURES ON THE PHYSIOLOGY AND NATURAL HISTORY OF MAN.

THE subscribers propose to deliver in Boston, a course of Lectures on the *Physiology and Natural State of Man*, to begin early in January.

It is believed that the subjects which these lectures will embrace, are capable of being made interesting to those not engaged professionally in the study of them; and that the diffusion of some knowledge with regard to them in society is highly desirable, not only as a branch of science, but as a means of enabling every one to understand the laws of healthy action in his system, and thus contribute something toward preserving his constitution and prolonging his life.

In the view to be taken of these subjects, there will be nothing introduced which is not likely to be intelligible and interesting to a promiscuous audience. All those details will be carefully avoided, which, although necessary to a strictly scientific course, would be tedious to a popular one, and the attention will be principally directed to such parts of the science, as will convey a general idea of the structure and functions of our bodies, and of the wisdom and beauty of the innumerable provisions by which every thing in the system is adapted to promote the happiness of the individual.

The course will consist of Twenty Lectures, two of which will be delivered in each week, unless prevented by accidental occurrences. Due notice will be given of the time and place of these Lectures in the papers, and the Introductory Lecture will, as usual, be open to the public.

Terms will be $5 for a single ticket; $8 for a ticket admitting a Lady and Gentleman; and $12 for a family ticket. Tickets for any one Lecture will be sold at 50 cents.

JOHN WARE.
dec 31. GAMALIEL BRADFORD.

BUCHAN'S DOMESTIC MEDICINE,

Revised by John G. Coffin, M. D.

THIS day published by *Nathaniel S. Simpkins*, corner of Court and Brattle-streets, and *Phelps & Farnham*, 104 Hanover-street.

"Domestic Medicine, or a Treatise on the Prevention and Cure of Diseases by Regimen and Simple Medicines. Containing a Dispensatory for the use of Private Practitioners By William Buchan, M. D. Fellow of the Royal College of Physicians, Edinburgh." With considerable additions and various Notes, by A. P. Buchan, M. D. of the Royal College of Physicians, London, and Physicians to the Westminter Hospital. To which is added, a Family Herbal. A new Edition revised and amended by John G. Coffin, M. D. Fellow of the Massachusetts Medical Society."

"To eradicate dangerous and hurtful prejudices; to guard the ignorant and credulous against the frauds and impositions of quacks and impostors; and to show men what is in their own power with regard to the prevention and cure of diseases, were the leading views in composing and publishing the following sheets."

The present edition of the Domestic Medicine has been printed from the twenty first London edition, published by the author's son. Two hundred thousand copies of it, probably, have been circulated in the British dominions: it has been translated into most of the languages of modern Europe; and several editions of it have been published in the United States. From these considerations, and having had the whole work revised by an eminent Physician of this city, the publishers are induced to hope, that this new edition will be favorably received by the public. dec 17.

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☞ COMMUNICATIONS respecting the publications of the *American Unitarian Association*, are to be sent to DAVID REED, the General Agent of the Association at 81, Washington-street.